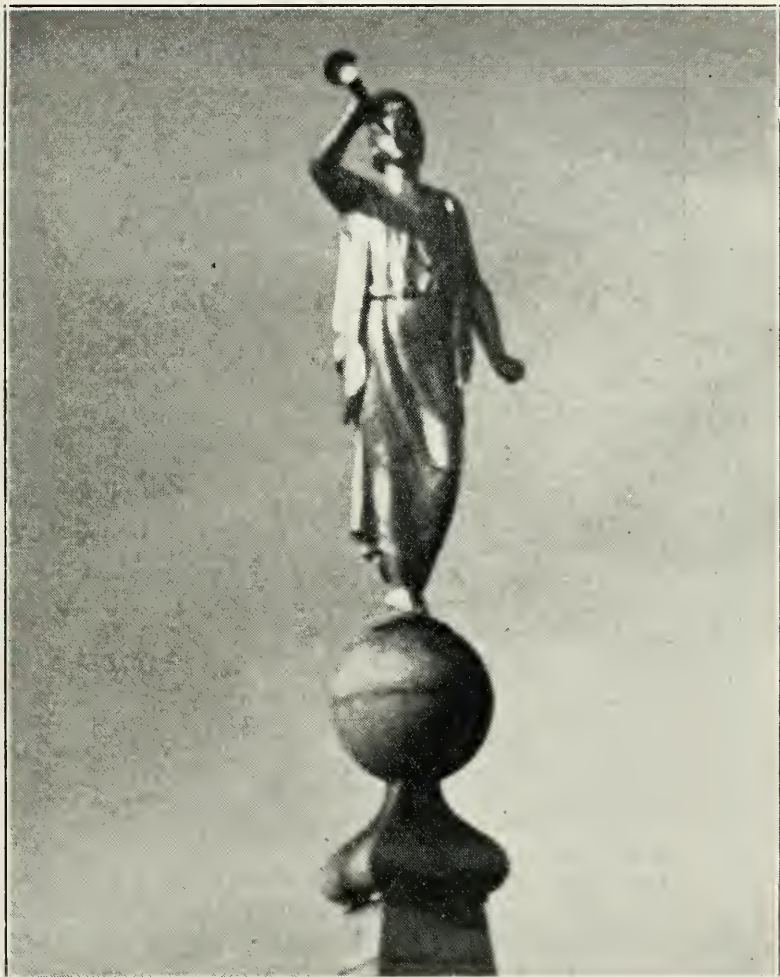


Millennial Star



March of Time Photo.

The Angel Moroni Statue

"The World's most inspiring beacon of hope."

(See page 594)



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THE LATTER-DAY SAINTS' MILLENNIAL STAR

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There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated. And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.

—*Doctrine and Covenants 130: 20-21*

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THIS WEEK'S COVER—

Enshrined atop the spires of the Salt Lake Temple is a statue of the Angel Moroni, who delivered the Golden Plates of the Book of Mormon to the Prophet Joseph Smith just 110 years ago, on September 22nd, 1837. Four years previous, the Angel Moroni first appeared to the boy prophet and informed him of the plates. He repeated his visit once a year, until, after four years, he allowed the plates to be taken from the Hill Cumorah, where they had been deposited hundreds of years before.

Featured on the cover is an unusual view of the Angel Moroni statue atop the Temple, taken by *March of Time* photographers.

AN INSPIRING SYMBOL

By ELDER NEPHI JENSEN

THE sun was just sinking behind Antelope Island in Great Salt Lake, crowning the head of the Angel Moroni, on the east centre spire of the Salt Lake Temple, with a halo of mellow light. Atop the Hotel Utah sat Katherine Fullerton Gerould, noted writer, enraptured with the thought-uplifting scene.

The ecstatic moment profoundly impressed her. The hallowed memory of it lingered with her after she left the City of the Saints. In an article she wrote, afterwards, for *Harper's Magazine*, she recalled the impressive incident. In the concluding paragraph of her brilliant article she exclaims:

"It is Moroni at nightfall who would convert me to Mormonism, if I were to be converted. He seems to have very little to do with Mormon, his father, or Joseph Smith, his prophet, or the Hill Cumorah, or the golden plates; but a great deal to do with human aspiration."

W. E. Tharp, a discerning citizen of Washington, D.C., was profoundly impressed by the artistic beauty of the same figure of the Angel on the spire of Washington, D.C., Chapel. In the *Washington Star* of May 10th, 1933, he recorded his ecstatic impressions:

"With what consummate skill the artist shows the spirit of the Angel who is so boldly proclaiming his message: In every line and curve of that heroic form, in the poise of the body and the tilt of the trumpet, there is a vigour and fearlessness that arrests attention. No shadow of doubt nor trace of wavering weakens the call thus literally proclaimed from the housetop."

It was Moroni's heroic, uplifted trumpet that moved both of these writers to ecstasy. It was the Angel's daring proclamation "from the housetop" of his momentous message that evoked their expressions of delight. But they caught only part of the truth-proclaiming Angel's import. One discovered the "consummate skill" of the creating artist. The other saw in the statue an expression of high "human aspiration." But neither of them detected the far-reaching, divine determination that brought this heart-lifting symbolism into existence.

The figure of the Angel indeed symbolizes high "human aspiration." But that is only a small part of it—symbolism. It speaks mainly of a great divine fulfilment and determination. It represents the meeting of inspired prophecy and its fulfilment to mark the beginning of a great epoch in human affairs.

Eighteen hundred years before the gilded Angel was placed on the temple spire, with his uplifted trumpet, calling the world back to God, a prophet of God, with the illuminated eyes of the soul, looked at the drama of unfolding coming events; and with prophetic fire aglow in his soul wrote these stirring words:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Revelation 14: 6-7)

On the 22nd day of September, 1827, the Angel Moroni delivered to Joseph Smith the golden plates containing the history of ancient America, including the Gospel as it had been preached by the Saviour to the forefathers of the American Indians—the "other sheep" of whom the Master spoke while He ministered on the eastern continent. And thus was literally fulfilled, in part, one of the most dramatic divine declarations concerning God's purposes in the modern world.

On the 22nd of September, 1937, it will be exactly 110 years since this priceless "fifth Gospel" was brought to the earth by an Angel. To-day some 750,000 people of almost all nationalities, and all grades of learning and intelligence, accept this record as the Gospel brought to the earth by an Angel. And that is not half the story. This great people is literally preaching this restored Gospel to "every nation, kindred, tongue and people." Already, the Book has been published in seventeen different languages. Seventy thousand heralds of the Gospel restoration have gone out into the world at their own expense and given unsparingly of their time in declaring to the world that the angel of John's revelation has come to the earth with the "everlasting gospel"; and that God Himself has inaugurated on this earth a new day of spiritual power, majesty and glory, preliminary to the dawning of the golden age of the world—the great millennial reign, when Christ shall be our Lord of Lords and King of Kings.

Surely there is something more than "human aspiration" in these things. Here is the prophecy in our Bible. It is so definite and clear that even uninspired reformers have been impressed by its vital significance. Here is the Book which purports to be the Gospel the Angel brought to the earth. Here is a great people who accept the Book as the Angel's message.

Here is a people preaching this "everlasting gospel to every nation, kindred, tongue and people."

Here, then, is a plan that spans eighteen eventful centuries. The declaration of this momentous purpose was recorded about A.D.105. Its dramatic consummation commenced in 1827. It contemplates the accomplishment of the highest and noblest design—the enlightenment, uplift, salvation and exaltation of man; and the establishment of the City of God on earth. Surely the finite mind did not conceive this majestic unfolding of epoch-making events. It was not the mere whim



Angel Moroni
On Hill Cumorah

of men that brought to pass these prophecy-fulfilling events of world-wide import and eternal significances. Only the mind of the infinite is far-seeing enough to encompass a sweep of events so far-reaching and so eternally vital in their purpose. Only the power of the Omnipotent could bring this age-old design to the glorious consummation which we witness to-day. This unfolding of divine events, across the sweep of more than a thousand years, suggests the poet's assuring lines:

Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs
And works His sovereign will.

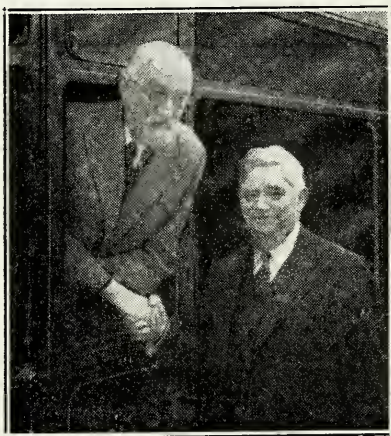
The Angel Moroni atop the Temple spire is more than an
(Continued on page 605)

FAREWELL TO OUR VISITORS

PRESIDENT HEBER J. GRANT concluded an historic and memorable visit on Saturday, September 4th, when he sailed from Southampton aboard the Canadian Pacific's *Empress of Britain*. It was almost two and a

half months after he had landed at Cherbourg on June 23rd to begin a tour of the European missions and attend the British Mission Centennial celebration.

Returning with President Grant were his private secretary, Elder Joseph Anderson, and his daughter, Sister Lucy Grant Cannon, and Sister Clarissa A. Beesley, first and second counsellors, respectively, in the General Presidency of the Y.W. M.I.A.



President Clark bids President Grant Good-bye

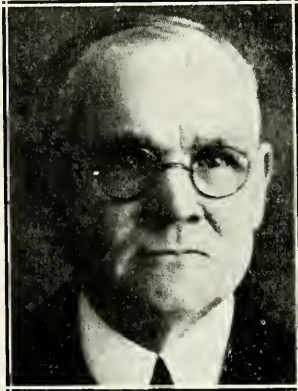
After an extended visit to Britain and a tour of Europe, President J. Reuben Clark, Jr. and Sister Clark sailed for New York aboard the s.s. *Bremen* on Wednesday, September 15th. On Friday, September 10th, farewell was bid to President Joseph J. Cannon and family, who sailed on the s.s. *Washington*. After being succeeded in the British Mission presidency by President Hugh B. Brown, President Cannon, with Sister Cannon, toured Holland, Denmark, Sweden and Norway as members of President Grant's party.—PARRY D. SORENSEN

IS THE BIBLE SUFFICIENT ?

By ELDER JAMES E. TALMAGE

OUR eighth Article of Faith reads: "We believe the Bible to be the word of God, as far as it is translated correctly. We also believe the Book of Mormon to be the word of God.

Taken as a whole the Holy Bible is a collection of sacred and historical writings, depicting, though incompletely, the Divine dealings with mankind on the Eastern Hemisphere from the creation down to about the close of the first century after Christ. The Old Testament contains a brief record of pre-Mosaic time, but is largely a history of the Semitic people, or Hebrews, as they lived under the Law of Moses. The New Testament is distinctively the Scripture of the Gospel as contrasted with the Law, and is devoted to the earthly ministry of the Saviour and to the growth of His Church under apostolic administration. The compilation as it now stands is the work of men, and our modern translations from the original Hebrew of the Old Testament and Greek of the New have been made by skilled linguists and learned theologians.



James E. Talmage

But the wisdom of even the wisest of men may be faulty, and the understanding of the prudent may be biased and dangerously imperfect. The many revisions and successive versions of the Bible, made as the errors of earlier renditions became strikingly apparent, testify to the unreliability of scholarship in the translation of sacred writ. Moreover, it is an indisputable fact that the compilation of books constituting our present version is incomplete; for within the Bible itself more than a score of books, epistles, or other writings not included are mentioned, and generally in such a way as to show that those lost Scriptures are considered authentic and genuine. Furthermore, numerous Biblical passages are tinged with what scholars call "gloss"—that is wording intended to convey the private interpretation of the translator.

The Latter-day Saints openly proclaim their reservation as to incorrect translation. We are in harmony with all able and earnest students of the Scriptures in accepting the Bible as the Word of God, only so far as it is translated correctly.

But we hold that there are now extant other Scriptures, of equal validity with those of the Holy Bible, and in no sense in conflict therewith nor a substitute therefor. For nearly six centuries before and about four centuries after the birth of Christ, the American continent was inhabited by a detached body of Israelites, who developed into powerful nations. Their

existence was unknown to the people of the East. Is it unreasonable to believe that unto the western fold God sent His shepherds, and that prophets officiated amongst them by Divine appointment?

That the Book of Mormon would be rejected by many on the specious and untenable claim that they already had a Bible and that there could be no other Scriptures, the Lord foretold by the mouth of the prophet Nephi:

And because my words shall hiss forth—many of the Gentiles shall say; A Bible! A Bible! We have got a Bible, and there cannot be any more Bible.

Know ye not that there are more nations than one? Know ye not that I, the Lord your God, have created all men, and that I remember those who are upon the isles of the sea; and that I rule in the heavens above and in the earth beneath; and I bring forth my word unto the children of men, yea, even upon all the nations of the earth?

Wherefore murmur ye, because that ye shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore, I speak the same words unto one nation like unto another. And when the two nations shall run together the testimony of the two nations shall run together also.

And I do this that I may prove unto many that I am the same yesterday, to-day, and forever; and that I speak forth my words according to mine own pleasure. And because that I have spoken one word ye need not suppose that I cannot speak another; for my work is not yet finished; neither shall it be until the end of man, neither from that time henceforth and forever.

Wherefore, because that ye have a Bible ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written.

For behold, I shall speak unto the Jews and they shall write it; and I shall also speak unto the Nephites and they shall write it; and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; and I shall also speak unto all nations of the earth and they shall write it.

And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews.—2 Nephi 29: 3-13

Thus is predicted the bringing forth of yet other Scriptures, not extant among known nations to-day, viz., the records of the Lost Tribes of Israel, to whom the Book of Mormon indicated the Resurrected Christ went to minister after His visitation to the Nephites. In the present or last dispensation numerous revelations have been given by Jesus Christ to His modern prophets. Many of these are before the world in the volume of latter-day Scripture known as the Doctrine and Covenants.

It is noticeable that we make no reservation respecting the Book of Mormon on the ground of incorrect translation. To do so would be to ignore attested facts as to the bringing forth of that book. Joseph Smith the prophet, seer and revelator, through whom the ancient record has been translated into our modern tongue, expressly avers that the translation was effected through the gift and power of God, and is in no sense the product of linguistic scholarship.

The Bible in its original form, and in modern versions so far as correctly translated, contains the Word of God. Without it, the world would be plunged into spiritual gloom. Nevertheless there are other Scriptures already published, and yet others are to come.

"MORMON DAY" AT TEXAS EXPOSITION

IN an atmosphere known to ancient America during the days of the Aztecs, Toltecs, Incas, and Mayas, "Mormon Day" will be observed at the Greater Texas and Pan-American Exposition at Dallas, on Saturday, September 25th. The ex-



Church Booth at the Texas Pan-American Exposition

position, which opened last June and will continue to November, portrays the culture of the early civilization which existed in Central America before the days of the Spanish Conquest.

In the midst of an appropriate setting is an attractive exhibit prepared by the Church, setting forth the claims of the Book of Mormon. The display is particularly fitting inasmuch as the Book of Mormon is the only authentic record of the people whom the exposition honours. A model of the magnificent El Castillo, shrine of the Maya God, represents the architectural skill of the early civilization of the Mayas. A replica of the Mexican Callendar Stone symbolizes the elaborate callendar system used by the Aztecs. A model of the Salt Lake Temple and various statuary and mural paintings depict the spiritual

growth and progress of the Church.

During the first fifty days it was open, over 95,000 inspected the Church booth and more than 10,000 pieces of literature were distributed. The impression being made is expressed in a letter to missionaries in charge, from Mr. Ned Blaine, director of special events



Painting of El Castillo, Mayan Temple

(Continued on page 604)

THURSDAY, SEPTEMBER 16, 1937

EDITORIAL

THE TWENTY-SECOND DAY OF SEPTEMBER

Concerning the golden plates from which the Book of Mormon was translated, the Prophet Joseph Smith wrote: "On the 22nd day of September, One thousand Eight hundred and twenty-seven, having gone, as usual, at the end of another year to the place where they were deposited, the same heavenly messenger delivered them up to me."

This was the fifth time the heavenly messenger had met the Prophet on the sacred spot where the golden plates were deposited. These visits had all been made on the 22nd day of September during a period of four years.

From these plates was translated the Book of Mormon "which has baffled the literary critics for a hundred years and which to-day is more widely read than any other volume save the Bible."

Many thoughtful, scholarly, scientific men have been asked to offer a solution for Joseph Smith and the work that he accomplished. His critics have ridiculed him,

The Inevitable Conclusion "they have emphasized the crudity of his youth, his lack of education, they have depreciated his intelligence. In so doing, have they helped find the explanation? Perhaps they have, without intent on their part, for the more inadequate by native endowment and training they make the Prophet, the more certainly do they lead the way to the inevitable conclusion that the explanation he makes of himself and his work is the only explanation.

"If he had been proved to be a person of unusual brilliance and education, there might have been some warrant for the presumption that out of his own mind he had conceived and executed all; but those who have sought to destroy him have robbed the argument of that premise. Perhaps God willed it so. Even the inimical and abusive type-setter who printed the Book of Mormon unwittingly laid a stone in the foundation of evidence establishing the truth of the Prophet's account of the translation when he ridiculed the punctuation and composition of the manuscript—the sentences and words being run together as they naturally would be by the manner of dictation to the scribe described by the Prophet.

"There is only one explanation which is tenable. God chose the man. He spoke through him. The unsophisticated mind of the youth was a fertile field for the planting of spiritual seeds. They grew and matured into a perfect faith that brought Joseph into partnership with God. When that came to be, there was nothing unattainable, for as we are told of old, one man and God are always a majority."

Concerning the reality and genuineness of the plates from

which the Book of Mormon was translated: One man may be deceived; but can you deceive three or four together? The three witnesses said:

The Three Witnesses "Be it known unto all nations . . . and people, unto whom this work shall come: That we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record. . . . We know that these plates have been translated by the gift and power of God, for his voice hath declared it unto us. . . . And we also testify that we have seen the engravings which are upon the plates. . . . And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; . . . And it is marvellous in our eyes. Nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things."

Is this not remarkable? Is it not odd, is it not strange—something new in the world? One man might be mistaken; but can three or four? The Prophet and three witnesses further state:

Were Not Deceived "And we declare with words of soberness"—three sane men, mark you—"that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and it is marvellous in our eyes"—marvellous indeed to all the world for an angel in these days to come down from heaven. "Nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things."

In this sceptical age when the world doubts nearly everything, men might not be satisfied even with the testimony of the Prophet and these three witnesses; so there are **Eight More Witnesses** eight more, twelve in all, who bear the same testimony also:

"Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come: That Joseph Smith, Jun., the translator of this work, has shown unto us the plates . . . which have the appearance of gold."

Does anyone suppose that these witnesses were deceived in that respect? They say the plates had the appearance of gold. People may object: "All that glitters is not gold; the witnesses may have been in error." But their testimony is: "They have the appearance of gold; and as many of the leaves as the said Smith has translated we did handle with our hands." Can eight men be deceived? Can they come along, one after another, and handle with their hands plates which have the appearance of gold and be deceived as to their reality?

"As many of the leaves as the said Smith has translated we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship.

Have Seen and Hefted And this we bear record with words of soberness, that the said Smith has shown unto us, for we have seen and hefted, and know of a surety that the said Smith has . . . the plates of which we have spoken. And we give our names unto the world, to witness unto the world that which we have seen. And we lie not, God bearing witness of it."

Let someone who thinks these testimonies are not true account for them!

Read the book. Examine carefully for example the sixth Chapter of Jacob. A careful reading of this chapter and other portions of the book have brought into many hearts the conviction that this volume is scripture.

September twenty-second, the day of the delivery of these plates to the Prophet, is an important one and ought to be of interest to all the people in the world.—RICHARD R. LYMAN

HOW TOBACCO ENSLAVES ITS VICTIM

By Dr. L. A. Stevenson

THERE has never been a time when so much general interest has been manifest in the subject of tobaccoism and its effects on physical and mental efficiency.

There has never been a time when tobacco manufacturers have been so active in the endeavour to fasten the cigarette habit upon boys and girls. The emissaries of the tobacco interests with enormous sums of money and misguided objectives, by the use of adroitly worded advertisements and alluring pictures, are portraying tobacco as a veritable fountain of youth. The truth is just the opposite. The tobacco interests urge men and women, boys and girls, to use cigarettes generously; to take them with them wherever they go, to treat their friends, and make those

who refuse feel ill at ease, unsociable and humiliated. Does it work? Look at the record millions of converts that are made every year. We have every reason to believe that no producer, no manufacturer, no dispenser of tobacco would advise his own children to acquire the smoking habit.

Is it not an interesting fact and a most telling and effective argument against tobacco when the heavy smoker wishes he had never acquired the habit, and if frank and honest never advises his son or daughter to use tobacco in any form, but

A Sequel

Last week's *Star* presented an article, "Why Use Alcohol?" written by Dr. Lyman L. Daines. The accompanying article is more or less a sequel to it. Dr. Stevenson is a practising physician and a member of the General Board of the Young Men's Mutual Improvement Association. Elder M. Elmer Christensen, Utah State Chemist, and member of the Y.M.M.I.A. Board, who assisted Dr. Daines in the preparation of last week's article, performed a similar task in preparing "How Tobacco Enslaves Its Victim." Latter-day Saints are counselled against the use of tobacco, alcoholic beverages, and tea and coffee by the Word of Wisdom, divinely revealed to the Prophet Joseph Smith on February 27th, 1833.

conversely advises strongly against it? Have you ever heard an honest tobacco user claim that tobacco improved his health, aided his digestion, quickened his intellect and made him more efficient in his work? On the other hand, when he has abandoned the habit, almost at once, he admits he feels better, is more alert, gets more rest with less sleep, is more capable of sustained effort, is more energetic and efficient. He does not only feel better, but he looks better and his friends will tell him so.

Addictions to drugs are not quickly formed; morphine may be used moderately for a month without producing addiction, and during the first year of smoking it is not difficult to give up the habit, but when used more than a year, the habit becomes more and more fixed, and more and more difficult to break. It has been said that habit is like a cable—every day we weave a thread and soon we cannot break it. Certainly

the smoking habit, in time, becomes the master and the victim becomes the slave.

Young men and young women just beginning life with their future to make, and success to achieve, cannot afford to burden themselves with a habit which is costly, unclean, unhealthful and offensive. Smoking is a non-useful habit, without merit and cannot be recommended.

Dr. H. T. Plumb in a recent radio talk made this poignant statement:

Most smokers start by imitating others—out of curiosity, for the fun of a new experience, for sociability, or on a dare. Many beginners do not have sufficient backbone to refuse an invitation to smoke.

Nature usually warns the first time smoker with nausea. If he continues to disregard this danger signal, soon instinct is replaced with an unnatural appetite and tobacco smoking becomes a habit very difficult to break. The average smoker resists a few times then gives in and continues to smoke. He becomes a confirmed addict, a slave to nicotine. Confirmed smokers who are frank and honest admit this. Scientists have determined by exact observation and careful testing that smoking is harmful to the human body. It is the business of science to know about such things. Doctors and chemists know that cigarettes are narcotic and that their general use should be stopped.

Dr. William Mayo, the famous surgeon, on an occasion when entertaining a group of surgeons in his home, said:

It is customary, as we all know, to pass around the cigars after dinner, but I shall not do it. I do not smoke, and I do not approve of smoking. If you will notice, you will see that the practice is going out among the ablest surgeons, the men at the top. No surgeon can afford to smoke.

Most adults know that smoking is unnatural and harmful. Therefore, when they smoke they are unscientific and illogical. Smoking is more injurious to young people than adults because it interferes with normal growth of body and brain.

The ancients thought the heart to be the seat of the soul; the centre of thinking and emotions. Science has found the seat of the mental and emotional powers to be in the brain. While science has robbed the heart of its romance, it has revealed wonders which eclipse all the mysteries of the past. There is no organ in the body which does more work and lifts more loads than the heart. It is one of the first organs to function in life and the last to cease in death. This marvelous little engine throbs on continuously at the rate of one hundred thousand beats per day, forty million beats per year. It is the most tireless organ of the body. In health the heart's vitality is amazing and its toleration to insult and injury is remarkable. But like every other highly refined mechanism, it has its tolerance limitation; and when the laws of nature are disregarded and unnatural and useless burdens are daily placed upon it, it gives way under stress and strain, and there is developed a broken compensation in the most vital system of the body, and the individual becomes handicapped for the remainder of life.

Leading pharmacologists, chemists and heart specialists assure us that the smoking habit increases the heart beat five to ten beats per minute. This may seem a minor physiological activity, but when the extra sum total work done for a year is computed, it is amazing.

An eminent heart specialist speaking to a group of physicians said, "While my heart was normal, I was a heavy smoker, but when it began to fail me, I ceased the smoking habit immediately. I regretted the formation of an injurious habit and decided that to continue the tobacco habit was to add insult to injury." When shall we learn the vital lesson that the maintenance of health is far easier than the curing of disease?

Lord Moynihan, one of England's most famous surgeons, maintains that tobacco must be scrupulously avoided for a year following an operation of the stomach.

Professor Finister, an outstanding surgeon and teacher at the University of Vienna, in personal conversation, made the following inditement against smoking: "I was a heavy cigarette smoker until I noticed symptoms of gastric ulcer developing in myself. This caused me to cease the habit immediately." Tobacco may have as definite an effect on the smooth running of the inner human machinery as sand does on the machinery of your car.

The tobacco habit is unnatural, unhealthful, expensive, and objectionable. Once acquired, it is difficult to abandon, and when firmly fixed, it becomes the master and its victim becomes the slave.

Tobacco contains several poisons, the most important one being nicotine, which is a lethal alkaloid and produces a pleasant, but false, sense of power. It makes its user believe that it gives him intellectual keenness, and unnatural physical strength.

Educators agree that smoking inhibits mental activities, and that boys and girls who are smokers, do not attain their highest possible scholarship. It is true, that some scientists and scholars do succeed even when handicapped by the smoking habit, but it is not because they smoke, but in spite of the fact. It has been said that scientific men often do some of the most unscientific things.

The tobacco habit upsets moral and emotional balance. It subtracts from religious achievements and spiritual activities, it divides interests and ambitions, and discounts the chances for a successful and happy life.

"Tobacco is not good for man."

"MORMON DAY" AT TEXAS EXPOSITION.

(Concluded from page 599)

for the exposition: "I wish to compliment you on your exhibit at the Exposition . . . We have received a great many expressions from the visitors regarding this and thought you would be interested in knowing the results it is bringing. We are looking forward to a most interesting and instructive day on September 25th, which has been designated as "Mormon Day," at Pan-America, and wish to assure you that we will do anything in our power to make this the huge success that it deserves to be."—ARTHUR C. PORTER

AN INSPIRING SYMBOL

(Concluded from page 596)

expression of "human aspiration." It is a heart-lifting, divine symbolism. It symbolizes the mightiest purposes of God, pertaining to man's emancipation and glorification and the end of the world of wickedness.

That bronze figure tells of the realization of the deepest yearning of the human heart. It speaks of answered prayer, and awakens anew in devout hearts the faith that really "seeks and finds," and "asks and receives." It represents the greatest faith-fact of our modern world—the fact for which Emerson longed—the fact of a "religion of revelation to us instead of the history of one."

It speaks of "the faith once delivered to the Saints"—the faith that sees the unseen; and is assured of the realization of the soul's deepest yearnings for this life and the life that has no end. It was this sublime restored faith, that nerved the expatriated Saints, facing the lurking dangers of the westward trek, with the resolution to sing with a fervour that reverberated over the trackless plains:

And if we die before our journey's through
Happy day, all is well,
We then are free from toil and sorrow, too,
With the just, we shall dwell.

That statue is the world's most inspiring beacon of hope. It dispels the last doubt concerning immortality. It stands for the soul-assuring thought that someone has come back from the world of endless life to tell us about the world in which there is no sorrow or death, but all is light and life.

It stands for the most exalting conception of the eternal destiny of man. It vouches for the ennobling truth that one who lived upon this earth in the remote past, in a corruptible mortal body, has actually passed through the great change of immortalization called the resurrection and has had his immortal spirit clothed upon with a purified, glorified, indestructible and uncorruptible body of flesh and bone, in the likeness of Him who was the "first fruits of them that slept."

It is an enduring monument to the unchangeableness of God. It proclaims to the world, the heart-comforting truth that the God, who in the olden times, by consoling word of encouragement, by stern word of reproof and by wise Fatherly counsel, spoke to man and planned for his eternal destiny, still hears the human soul cry and gives His children the light, knowledge and wisdom they need in solving the intricate problems of the present day.

It symbolizes religion as a divine fact, as distinguished from a mere sentimentalizing and theological theorizing. It proclaims anew the vital truth that religion is living in actual loving conscious union with God and actually participating with Him in accomplishing His noble purposes in the world.

The Angel's mighty trumpet call
Shall yet awake the hearts of all,
On Christian land and heathen sod,
And call a cold world back to God.

NEWS OF THE CHURCH IN THE WORLD

SISTER Ethel G. Reynolds Smith, 47, wife of Elder Joseph Fielding Smith, of the Council of the Twelve Apostles, died August 26th, following a lingering illness of several months. She was born in Salt Lake City, October 23rd, 1889, a daughter of the late George Reynolds, one of the senior presidents of the First Council of Seventy for many years, and a native of Britain. For fifteen years she was a member of the Relief Society General Board.

DIRECTOR of publications for the United States Department of Agriculture at Washington, D.C., Dr. Melvin C. Merrill is spending several weeks visiting in Logan, Utah, his native home. He is accompanied by his wife, Sister Amy Lyman Merrill, and a daughter, Betty Merrill. Elder Merrill, who has resided in Washington, D.C., since his appointment 13 years ago, admired the growth and progress of Cache Valley. He has just completed a history of his father, the late Elder Marriner W. Merrill, of the Council of the Twelve, a volume of 527 pages, entitled *Utah Pioneers and Apostle Marriner Wood Merrill*.

A GOLDEN WEDDING was observed on August 25th, by Elder and

Mrs. James H. Moyle, on the fiftieth anniversary of their marriage in the Logan Temple. Elder Moyle, who is United States Commissioner of Customs, is spending his vacation in Utah. Until 1933 he was president of the Eastern States Mission, when he was released to accept his present position. During the World War and until 1921, he served in Washington as assistant secretary of the treasury.

DEATH thinned the ranks of Utah's 1847 Pioneers with the passing of Sister Bashua Dorcas Kingsbury Fryer on August 9th, and Sister Melissa Jane Lambson Davis on August 23rd. Sister Fryer was born at the Old Fort, Salt Lake City, on November 19th, 1847, and thereby won her right to be classed with the original pioneers. Her parents were members of the A. O. Smoot company of emigrants. Sister Davis was born in a cave at Winter Quarters, now Florence, Nebraska, November 13th, 1846. After a winter of hardship at the Nebraska camp, she arrived in Salt Lake City, September 25th, 1847, with her parents. Both were among the five women honoured recently at the Pioneer Days Celebration of July 24th, as the only remaining Pioneers of 1847.

NORWICH DISTRICT CONFERENCE

Members and friends in attendance at the evening session of Norwich District Conference, held in Lowestoft Branch Chapel Sunday, September 12th, were favoured to hear President J. Reuben Clark, Jr. as the principal speaker of the meeting. It was President Clark's final address during his visit to Britain, as he left Wednesday for America.

Other speakers at the evening session of the conference, attended by more than 150, were President Hugh B. Brown, Sister Luacine Savage Clark, wife of President Clark, Sister Amy Brown Lyman, Elders Arlond T. Christensen and Parry D. Sorensen. The session was conducted by District President Frank M. Coleby.

Elders Richard B. Mendenhall, John E. Cameron, Arthur C. Porter and President Brown spoke at the afternoon meeting, conducted by Brother Alfred Woodhouse, second counsellor in the district presidency. Morning session speakers were Supervising Elder Julius A. Leetham, Sister May Gardner, Elder Less S. Manwill and President Brown. It was conducted by Brother John Francis Cook, first counsellor in the district presidency.

Musical numbers were furnished by Brother Albert Cole and Sister Mildred Jennis, who sang vocal solos, Elders A. Burt Keddington and Clyde L. Barraclough, who sang a duet, and the district choir, directed by Elder Porter.

OF CURRENT INTEREST

YOUNG PEOPLE of Joplin, Missouri, were instrumental in ridding their city of gambling in an anti-vice campaign which ended in a spectacular clean-up. Last spring 22-year-old Ed. Cleaver stood before the youth organization of his church and told about the slot machine operations, gambling, and vice in the city. Thus started a movement, soon joined by other youth organizations, calling for law enforcement and the elimination of vice. Petitions were circulated throughout the schools and presented to the city council demanding a hearing and action. The boys and girls also petitioned the Mayor for permission for peaceful picketing of all places, in which slot machines were being operated. The result was an exodus of approximately 2,500 slot machines or marble games and civic action which resulted in 108 grand jury indictments enriching the county school funds by more than £2,000. There are no more slot machines in Joplin, and the youthful leaders remain vigilant and ready to spring into action again at the sign of gambling or vice.

SCHOOL CHILDREN of London will spend one day of each week in the countryside instead of in the classroom, according to a new plan being worked out by the London County Council. Some 13,000 of London's children will enjoy fresh air and sunshine where they can play games and exercise, in place of dust and noise of dreary streets. Many problems of finding suitable space-room must be met, but already 27 classrooms have been erected on playing-fields for this purpose.

FIVE REASONS why Canada's tourist trade has increased are the Dionne quintuplets of Callander, Ontario. Stating that more people are coming to Canada and spending more money than they did last year and before, the Bank of Commerce reported in their monthly financial letter that an "astonishingly large proportion" of all visitors to the Dominion made their way directly

to the little town near North Bay where the famous five live. Trade figures are sure to be above those of 1936 and may even come close to all-time record of £60,000,000 in 1929. Of the many tourists arriving by ocean ports from 75 countries last year, 8,009 came from the British Isles.

OVER 200 SITES of prehistoric Indian dwellings were recently discovered in Colorado, under the direction of Dr. Paul S. Martin, curator of anthropology at the Field Museum of Natural History. A fine-meshed drag-net, with one man to every 100 feet on a half-mile front, swept along the Colorado countryside, the searchers scanning the landscape for ten square miles. The region explored is one containing a large pueblo previously excavated by the Field Museum staff, and is near Mesa Verde National Park. New excavations were begun immediately after mapping the sites. Not only ruins of prehistoric dwellings, but pottery remains were found by the party. Describing his discoveries, Dr. Martin states: "Marked differences in types of culture have been noted in the territory. In the eastern section there are found ruins only of dwellings of the people known as 'basket maker' Indians. No site occupied by these people has been estimated to date later than 650 A.D."

ANOTHER centenary is being observed in England this summer to commemorate the opening of two important railroads in Great Britain. These were the London and Birmingham Railway, 112 miles long, and the Grand Junction Railway, 82½ miles long. Their importance lies in the fact that they assisted in the rapid industrial growth of the Midlands and of London. Before 1837 there were only a few scattered, and mostly unconnected lines in Britain. It is interesting to note that the Grand Junction and the first section of the London Birmingham lines were opened in July, 1837, the same month the first Latter-day Saint Missionaries arrived in England.

FROM THE MISSION FIELD

Doings in the Districts—

MANCHESTER—Over seventy people were in attendance at a Relief Society social held in Rochdale Chapel on Saturday, September 4th. Brother Norman Woodhead was in charge of the affair and Sisters Kathleen Woodhead, Elinor Greenwood and Emily Howarth supervised the refreshments.

LEEDS—The M.I.A., Relief Society, and Sunday School organizations of Bradford Branch combined to sponsor a social recently held in the chapel in honour of Sister Violet Whitaker Jefferies and Brother Arthur Jefferies, newly married couple. Sister Lilian Ratcliffe took charge and the following programme was presented: two vocal selection by the M.I.A.; a song by Brother Frank Whitaker; a dance by Sister Ruby Kimberly; and a solo by Brother Fred Laycock, accompanied by Sister Hilda Jennings. A reading lamp from members and friends of Bradford Branch, was presented to the couple by Sister Regina Kimberly. Refreshments were served by the Relief Society and the Gleaner Girls.

NOTTINGHAM—Nottingham Branch presidency was reorganized on Sunday, August 22nd. Brother Samuel Hawson was released from his position as branch president, along with his first counsellor, Brother H. H. Hall, with a vote of thanks. Elder H. Hooper Mortensen was sustained as the new branch president, with Brother Samuel Hawson as first and Brother William Adams as second counsellor.

A formal supper was held in Nottingham Branch on August 28th, under the direction of Sister Rhoda Tinson, for the purpose of raising funds for decorations for the branch hall. After the supper a social hour was conducted by Lady Missionaries

Elvera Campbell and Dorothy Herron.

Sister Gladys Gough, of Raymond, Alberta, Canada, is visiting with relatives in Nottingham. She was Sister Gladys Leavlsley before her marriage, and was an active worker in Nottingham Branch. She has resided in Canada for the past eleven years.

SHEFFIELD—Two people were baptized on Saturday, September 4th, at baptismal services held at Sheffield Branch Chapel. Phillip Herrington Mann was baptized by Brother Harry V. Bailey and confirmed by Brother George H. Bailey; and Velma Hamptead was baptized by her father, Brother George Hamptead and confirmed by Supervising Elder Ferrell K. Walker. Brother Joseph T. Quinney conducted the services.

IRISH—The Millennial Chorus entertained the inmates of the Belfast prison on Friday, August 27th. An hour's programme was given to a large and appreciative audience.

HULL—Grimsby Branch M.I.A. held their opening social on Friday, September 3rd, with over 50 members and friends in attendance. On the programme were items furnished by Sister Evelyn Hall, Sister Lilian Turner, and Miss Winnifred Plum, with games, social dancing, and community singing under the direction of Brother Eric Thorp and Elder Seth H. Young. Brother Henry Standley provided refreshments, which were served by ladies of the Adult class.

LIVERPOOL—Sisters Jennie Sinfield and Bessie Corless were special speakers at an open air meeting held in Preston on Sunday, September 5th. The meeting was conducted by Brothers Clifford Hartley and William Scott.

PERSONAL

WALKER-HILL—Sister Georgina L. Walker and Mr. Ralph H. Hill were married at St. James' Parish Church, Grimsby, on August 21st.

A reception was later held at the home of the bride. The couple spent their honeymoon at Penzance.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

- Aberdeen:**
Corn Exchange,
Hadden Street,
Off Market Street.
- Accrington:**
L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
L. D. S. Hall,
13, Wellington Street.
- Belfast:**
Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street,
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
St. Peter's Street.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
Hannah More Hall,
45, Park St., Clifton.
- Burnley:**
L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Cardiff:**
Enquire:
98, Albany Road.
- Clayton:**
Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
L. D. S. Hall,
Trafford Street.
- Dublin:**
L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Place.
- Gainsborough:**
L. D. S. Hall,
Curtis Yard.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
L. D. S. Hall,
4, Nelson Street.
- Great Yarmouth:**
L. D. S. Hall,
66a, South Quay.
- Grimsby:**
Thrift Hall,
Pasture Street.
- Halifax:**
L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hexham:**
Deseret,
Alexandra Terrace.
- Hucknall:**
Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynold Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
L. D. S. Hall,
5, Westfield Road.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea,
149, Nightingale Lane,
S.W.12.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
188, Linthorpe Road.
- Nelson:**
L. D. S. Hall,
10, Hibson Road.
- Northampton:**
L. D. S. Chapel,
89, St. Michael's Str.
- North Walsham:**
Enquire:
32, Norwich Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontillanfraith:**
Enquire:
81, Brynteg Street.
- Portsmouth:**
Pimco Hall,
Heidelberg Road,
Southsea.
- Preston, Lancs:**
L. D. S. Hall,
96, Friargate.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
L. D. S. Hall,
100, Main Street.
- Skelton:**
Scott Rooms,
Boosebeck Road,
Skelton Green.
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton:**
Enquire at:
72, Tursfield Road.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
L and Y Station.
- Wolverhampton:**
L. D. S. Hall,
Washington Building,
Berry Street.

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